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"What I say unto you I say unto all, WATCH."—Jesus



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[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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“What I say unto you I say unto all, WATCH.” Jesus

So You're a Perfectionist

JAMES NORMAN WOMACK

Those individuals commonly described as “perfectionists” are often the movers and shakers of society; the people who get things done—the creators, the managers, the organizers, the responsible people. They pay careful attention to detail and are not satisfied with substandard or even standard performance.

Alas, however, the life of a perfectionist is not always a happy one. He may concentrate his attention too much on things that need correcting, sometimes with no human means of correction at his disposal. This leads to frustration. His high standards often make him quick to condemn others for their shortcomings.

But Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes, “You may condemn evil in the abstract without harming any one or your own moral sense, but condemn persons seldom, if ever.”¹ This succinct statement, made to the members of The Christian Science Board of Lectureship, provides the perfectionist with a rule that can, if followed, replace his weary

view of stumbling humanity with that spiritual insight which perceives the realities of existence—God's allness and goodness, man's perfection as His expression, and the utterly false, impersonal nature of all evil.

This rule is not a defense of incompetence. An incident in the life of Mrs. Eddy is illustrative. She had assigned prayerful metaphysical work to a secretary. She asked him later if he had accomplished his assignment. He replied he was trying to do it. He was sharply rebuked, and soon afterward he successfully completed the work. As he puts it, referring to Mrs. Eddy's words in the Christian Science textbook, "The rebuke to mortal mind, to the errors of 'self-will, self-justification, and self-love' (Science and Health, p. 242), had been emphatic and merited, and presently a clear spiritual realization was obtained."²

A loving but firm attitude toward another, based on a true perception of man, can help an individual separate himself from the subtle evil that would limit his achievements, help him see it as no part of his true identity. It can uncover error's claim to sabotage the work of Truth and can nullify its attempts to hypnotize us. Then the individual shines forth free, about his Father's business, reflecting the clear Mind that is God, doing what must be done and doing it well.

Isn't this the way our perfectionist should attack the error—impersonalize it and thereby destroy its only claim to reality? Evil's masquerade as a bumbling mortal, plagued by inherited shortcomings, hampered by cultivated prejudices, subject to the perversity of circumstances, can be exposed and annulled. Why? Because man is not mortal and evil is unreal, no part of God's infinite knowledge.

We can know that man has an immaculate origin. Created by the one Father, he includes the characteristics of the Father—wisdom, intelligence, perception. Aided by true humility, we can acknowledge the Father Mind as the only Mind there is.

Anything short of this view is, in a sense, mental malpractice, a willingness to fix evils upon one of God's children. But to do this to another is to fasten these very shortcomings upon ourselves. If we affirm the validity of evil as characteristic of any one of God's creatures, we qualify ourselves for such limitations also. If even one of God's creatures can be stupid, so can any other.

Sometimes the perfectionist will be just as annoyed with his own as he is with another's mistakes and failures. But this is no basis for feeling pious. It's just as wrong to condemn oneself as it is another. Both instances label man as something less than the reflection of the Father-Mother, unerring divine Mind. Correction, yes, that's absolutely essential. But condemnation, no.

Man was made to glorify his creator. We can fulfill this purpose only by claiming the perfection that God has eternally bestowed on us. Unless we are willing to view all men as the perfect expressions of perfect God, we fall short of truly effective correction.

There may be certain occasions when, try as we may, it is very difficult for us to erase an impatient dislike for specific persons and their methods. Seeing the need to do so and accomplishing it are not the same thing. Relying on human will to correct our view of another is tenuous and likely to be spasmodic. But when we realize that we can never originate love but only reflect divine Love, just as we don't originate life but reflect divine Life, then loving another becomes less of an effort and more impersonal. Through the gentle persuasion of the Christ, the irresistible power of Love, we can behold our brother, not as an erring mortal egotist but as spiritual man, reflecting the divine Ego with all its intelligence and goodness.

Paul saw this, for he wrote, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."³ We can bring true excellence into our human affairs through a healing outlook, not condemnation; through seeing, in place of imperfect humankind, God's perfect man living in His perfect universe as the expression of His infinite perfection.

Few things can surpass the secret joy we feel when we have overcome the demeaning impulse to condemn and can honestly acknowledge, in witness to the perfection of His whole creation, a constant love for God's children. Then the description "perfectionist" sheds its petty connotations and takes on new and heroic dimensions, denying no man its blessing and affirming God's grace for all men—including ourselves.

¹ *The First Church of Christ, Scientist, and Miscellany*, p. 249; ² *We Knew Mary Baker Eddy*, First Series (Boston: The Christian Science Publishing Society, 1943), p. 14; ³ II Cor. 5:16.

Our Relationship to Law

ARLINE WALKER EVANS

It is recorded in Exodus that Moses beheld a burning bush, but the bush was not consumed by the fire. Was not the love of God rousing a ready human consciousness to the apprehension that what lives is not, in reality, subject to a destructive material law? Was not Moses being awakened to the true meaning of law by finding that a seemingly relentless, destructive, material law could be set aside by divine, beneficent law—a higher law—in fact, the only true law?

When Moses sought a meaning for what he had witnessed, there appeared an angel in the very midst of the bush. What a promise for mankind! Right where there seems to be that which would harm or destroy, there can be seen an angel, ready to inspire, whose presence can counteract the seeming activity of evil.

Mrs. Eddy perceived the office of “angels” and defined them as “God’s thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.”¹

Whatever the material sense testimony, the presence of God with us means the presence of angels, the presence of those ideas that assure us we are immortal, not mortal, that we are related to Spirit, not matter, and that the laws governing us are spiritual and beneficent, not material and destructive.

During the children of Israel’s journey out of bondage, divine law was constantly appealed to, and it was seen to prevail. The journey was a disciplining experience, for fear, faltering, and faithlessness brought penalty. But prayer and perseverance carried them onward to the Promised Land. They were learning that God’s supply of good was equal to the demand for good.

We can be grateful that Moses was roused to a perception and appreciation of law and of man’s relationship to it, so he could

receive and give to us the Ten Commandments. The Commandments show us how to disassociate ourselves from the erroneous concepts and theories too often accepted as law, and which enslave. Because God is Love and Love cares constantly and liberates, the Commandments were given by God to Moses for the protection, guidance, direction, and blessing of all.

The Commandments are not primarily a list of "don'ts." They remind us to be grateful for the good God has supplied for our use, for our individual demonstration of divine law, operating as beneficent human government. Underlying the Commandments is the metaphysical truth that man is not a mortal to be envious, adulterous, covetous, to steal or kill. We can, then, gratefully affirm we are given by God the qualities that make us free of these evils, make us in truth spiritual, incapable of knowing or doing evil because we are constituted of divine ideas. The Commandments give us the basis from which we can really verify in healing and regeneration the spiritual fact that we are the loved children of God, living under divine decree, with good reigning as proof of God's supremacy.

Moses made it clear that when individuals allow a love of self to replace a love of God, people falter and nations fall. He warned the children of Israel that disobedience to the Commandments would result in failure in every area of national life until the people were forced to have no other gods, forced to turn from being self-motivated to living the good of God, living under the law. Would we call Moses a prophet of doom? Or was it that he so loved mankind that he was divinely impelled to give protective warning?

Though Moses had a deep affection for mankind, it was because he had a deeper love for God that he could effectively help mankind. He proved not only the nature of God's love, but also that God, as the one Lawgiver, created all in accord with a perfect Principle and keeps all in accord with that Principle. In the song of Moses, the great hymn in Exodus that celebrates the crossing of the Red Sea, we read of God's leading of the children of Israel: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for

thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever." 2

If too much of the penalty foretold by Moses seems present today, if the sufferings seem widespread and even overwhelming, let us awake to the realization that evil has no power to perpetuate itself, no matter what seems to be. Divine law is not subject to the manipulations of special privilege, has not been subverted for personal preferment; law has not been placed in subjection to lawlessness. To the contrary, because God is supreme and has all power, the irresistible energies of Spirit are compelling the overthrow and destruction of matter's seeming presence and seeming power. We are being forced by irrevocable divine law to abandon reliance on and trust in matter and to discover that our destiny is determined by divine law.

The perfect Principle which created us demands that we claim, use, live, and love our heritage of spiritual good. God in His infinite love and wisdom decrees eternal good, so there is ever with us a law that is good, which will nullify any and every claim of evil, even when evil claims to be law—though it never is.

When we erroneously think of ourselves as finite persons instead of immortal expressions of the one divine Life, the one divine Principle, we can be victimized by the theories and misconceptions that are falsely accepted as law—so-called biological laws, laws of heredity, economic cycles, and so forth.

Through the teachings of Christian Science we learn how to invoke divine law in our behalf. We understand that the presence of God with us means the presence with us of His saving, enlightening message, the healing Christ. It is the Christ that enables us to see our identity as constituted of good qualities and ideas. Then, acknowledging God as the source of the good we express, we can perceive that we must be God-governed. Striving to correct and reject evil and choosing always to express our highest sense of good is having good be the law to us. When we know why we cannot refuse, desert, or forsake good we will know God is never refusing, deserting, or forsaking us. We will grow Spiritward, feeling guided, directed, protected, and provided for by God's laws, indeed forever embraced in loving law that is impersonal, impartial, universal, beneficent.

In the words of Mrs. Eddy: "Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God. The real Christian Scientist is constantly accentuating harmony in word and deed, mentally and orally, perpetually repeating this diapason of heaven: 'Good is my God, and my God is good. Love is my God, and my God is Love.'"³

¹ *Science and Health with Key to the Scriptures*, p. 581; ² Ex. 15:17, 18; ³ *Miscellaneous Writings*, p. 206.

THAT WHICH IS

That God is Life
seemed reasonable enough,

but
"Life is God"—
that startled me!
That rocked
complacency!

Life is God:
not matter, not
a stream
of flowing time, not
a dreamlike sequence
of events,
but simply God—
author of
all-inclusive
all-harmonious
thought—
the brilliant shining
of that which is,
obliterating
that which is not.

DORIS KERNS QUINN

Awakening from Hypnotic Influence

LOUIS H. KAMMERER

The Christian Science description of man as God's image may seem difficult to comprehend for individuals not aware of the absolute fact that there is only one creation—spiritual, perfect, and eternal. They will invariably ask the question, "If there is only one creation—spiritual, perfect, and eternal—how do you account for all the evil in the world?"

The Christian Scientist does not sidestep this question. He regards evil's supposed presence as illusory and explains the presentation by the five material senses as analogous to a blurred view of the landscape seen through binoculars improperly focused. There is nothing wrong with the landscape; a false view makes it seem as though there is something wrong. Similarly, everyday life is recognized by the Christian Scientist as being, at best, but a limited human view of spiritual reality. He learns that all the scenes in his daily life largely develop according to what he holds in thought. His experience is harmonious to the degree that he views reality and obeys its laws, but inharmonious if he accepts the pattern presented by the five material senses—too often sick, sinful, discordant.

Since human existence is a mental experience, an externalization of an individual's thought, it is conceivable how the fallible mental mechanism could err in its deductions, failing to acknowledge infallible Principle, God, and His perfect spiritual reflection, man and the universe, even as this mechanism can make mistakes in calculating a mathematical problem in line with the exact rule governing the solution. So, mistaken material beliefs about the one and only spiritual creation result from a limited understanding of the divine Principle governing creation. Material belief images forth a world of matter with its sickness, death, torture, violence, and so on.

To erase these erroneous images of mortal thought from human

consciousness, one must strive, therefore, for an increasing knowledge of the divine Principle, God, as the infinite source of unchanging health and harmony. One must unsee what would appear to be the disturbing scenes developing from mistaken beliefs.

One needs to gain a conviction that the perfect Principle never varies. God, Principle, remains intact in His perfection, as does His infinite reflection, man and the universe. Whatever claims to be a reversal of Principle's unchanging perfection—namely sickness, loss, calamity—must be recognized as a hypnotic bad dream, from which there needs to be an awakening. And rest assured, anyone who understands the basic truths of Christian Science and applies them daily will definitely wake up—and not only from the particular bad dream but, to a degree, from the whole erroneous hypnotic state, the belief of life in matter.

To speed up our awakening from a false material sense of existence, which may include the dream illusions of sickness and sin, it is sometimes helpful for us to understand how we appear to come under the mesmeric influence of the illusions that claim to hold us in bondage.

We learn that what apparently takes place is that an individual permits his mentality to drift aimlessly into an erroneous hypnotic dream (a mental misconception of the true, spiritual creation). The Christian Scientist refers to this mental carelessness as the effect of animal magnetism. When he understands the mental mechanism of animal magnetism, he sees he is suffering from nothing other than submission to self-hypnosis—a belief in the nothingness of nothing as having influence or power over him with an illusory ill effect. The moment he becomes aware that the erroneous conditions he has accepted as actual are sheer fantasy, brings his thoughts in line with the one and only spiritual creation, to which man belongs right now, and denies animal magnetism as having any influence whatever over him—at that moment he awakes from the disturbing dream and regains a sense of health and harmony. The basic requirement for awakening from all hypnotic illusions is understanding prayer, first, last, and always.

Referring to self-imposed hypnosis, Mrs. Eddy writes: "The involuntary pleasure or pain of the person under hypnotic control is proved to be a belief without a real cause.

"So the sick through their beliefs have induced their own diseased conditions."¹ After comparing voluntary with involuntary mesmerism, she concludes: "In the first instance it is understood that the difficulty is a mental illusion, while in the second it is believed that the misfortune is a material effect. The human mind is employed to remove the illusion in one case, but matter is appealed to in the other. In reality, both have their origin in the human mind, and can be healed only by the divine Mind."²

In correcting the effects of hypnotic influences, one should be alert to detect disturbing mental impressions of the past—for example, an unhappy childhood, an unpleasant experience, or apprehension imposed by an image of disease shown on the television screen. Vivid mental impressions such as these cannot surface as sickness, sin, or discord if they are fully blotted out through corrective prayer. In regard to inharmonious conditions surfacing out of past fears, Mrs. Eddy writes: "I have discerned disease in the human mind, and recognized the patient's fear of it, months before the so-called disease made its appearance in the body. Disease being a belief, a latent illusion of mortal mind, the sensation would not appear if the error of belief was met and destroyed by truth."³

So when disturbing mental gyrations claim presence in an individual's mentality without his awareness of their connection to past events and start suggesting pains and pleasures foreign to man's true spiritual nature, it would be advisable to include in one's corrective prayer a vigorous denunciation of self-hypnotic influences and their supposed effects. We need to deny the possibility that man, God's perfect spiritual expression, is influenced in any way by either a present or a past erroneous suggestion. Such positive prayer will break hypnotic spells and awaken the individual to a clearer sense of man's native state of health and harmony, from which, as God's likeness, he has actually never lapsed.

Christ Jesus was definitely aware that sickness and sin are hypnotic states of mortal thought, for there is a record of him referring to a person he had healed as one "whom Satan hath bound."⁴ And since he referred to the devil as "a liar"⁵ and the father of lies, he was saying in effect that all inharmonious conditions were illusory, hypnotic states of mortal mind, from which there needed to be an awakening.

There is no question but that individuals can awake from the mesmeric hold of discordant conditions. This has been proved many times by Christian Scientists all over the world. So, to prevent sick or sinful developments it is essential to prayerfully guard one's thought daily against animal magnetism.

Permitting only the pure thoughts of God to enter our consciousness each day and tenaciously holding on to them as the expression of Mind, we will not be fooled by sick and sinful suggestions. And we will control our experience harmoniously and bring into our daily lives increasing health, happiness, supply, and all-around satisfaction.

¹ *Science and Health*, pp. 402-403; ² *ibid.*, p. 403; ³ *ibid.*, p. 168; ⁴ Luke 13:16; ⁵ John 8:44.

The Christian Scientist's pastor

"...the great Shepherd"

THOMAS F. HARE

"These two books are your pastor? The Bible and this textbook? Everyone who studies Christian Science has the same pastor all over the world? Fantastic! That's a genius idea!" These are the comments of a young man who has just been introduced to the Christian Scientist's pastor at a Christian Science Bookmobile located beside a city park in an American midwestern metropolis.

Yes, the establishment as pastor of the King James Version of the Bible coupled with *Science and Health with Key to the Scriptures* by Mary Baker Eddy is "a genius idea." More than that, it is divinely inspired. This young man instantly caught the vision of the unity of doctrine, impersonality, and strength of impartation that this totally unique concept of pastor embraces.

When the young man was provided with a current copy of the *Christian Science Quarterly* and shown how to study the Lesson-

Sermons he was even more enthusiastic. "A program of study with the pastor each day? Why, everyone becomes a theologian! Everyone has the same theology all around the world!" This individual was a theological student at a local seminary. When the Bookmobile drove off a half hour later, he was still sitting under a locust tree in the park, getting acquainted with Christian Science through the pastor.

His statement "Everyone becomes a theologian" is an arresting one. "Pastor" has the meaning of shepherd, a spiritual overseer. The student of Christian Science has a pastor that comforts him and provides a basis for his religious study. But most importantly the student is taught to be an accurate theologian. Happily, Christian Science is a complete way of life, and its theology includes the healing of disease by spiritual means alone. The student of this Science does not need to go to medical school in order to become a healer of the sick, nor does he need to attend a theological seminary in order to understand the powerlessness of sin and to learn how belief in sin is destroyed. He does need to study with the Christian Science pastor regularly, diligently, and deeply to learn the accurate theology that will accomplish these things; and he may seek added enlightenment by applying for class instruction from an authorized teacher of Christian Science.

Once the student has decided to make Christian Science his way of life, he has made an individual commitment to become a faultless theologian. The true solution to every problem lies within the demonstration of correct theological premises. Christian Science is the exemplification of the theology of Christ Jesus. He saw his relationship to God, his Father, in the correct perspective. His theology was accurate. Jesus knew it was accurate. With it he preached the gospel, healed the sick, walked over the waves, and raised the dead.

Jesus' spiritual understanding fulfilled Jeremiah's prophecy: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."¹ Christ Jesus said, "I am the good shepherd."² Those who were ready followed this shepherd. The scholastic theologians of Jesus' day hated and feared the pure theology Jesus taught his followers. "Jesus established in the Chris-

tian era the precedent for all Christianity, theology, and healing,” Mrs. Eddy writes. And she continues on the same page, “It was this theology of Jesus which healed the sick and the sinning.” She ends the paragraph with, “It was our Master’s theology which the impious sought to destroy.”³ The carnal or mortal mind would destroy Jesus’ theology. One of its subtle suggestions is division and confusion in the minds of Bible students in regard to Christian theology. The many differing human opinions as to the meaning of what Jesus taught result in a variety of Christian denominations all claiming to embrace the accurate theology Jesus presented. When asked what he thought of Christianity, a non-Christian boy replied: “It is a beautiful religion. I should like to be a Christian, but could you tell me which group I should study with in order to get to the truth?” He was shown the Christian Scientist’s pastor, and he agreed that only Truth’s power could be found consistently healing the sick and sinning.

The Christian Scientist’s pastor brings the healing truth to every sincere seeker for the truth. The truth of being is found in the pure theology set forth in the Lesson-Sermon, “given” each week by this pastor. If the student doesn’t recognize this and thinks the revelation of Truth can be found elsewhere, there would be little reason for him to pursue his daily study. To commune with the pastor effectively each day, a quiet place and a quiet time are invaluable.

The Christian Scientist may not fully understand at once what his pastor is imparting to him, but he can always pray for more receptivity, for a more open thought that will allow the light of Truth to flood in, be comprehended, and then demonstrated. This desire for spiritual enlightenment is evidence of the Christ at work in the student’s earthly experience. The pastor is continually declaring the allness of God. The seeker after the truth approaches the pastor, claiming the intelligence of a spiritual child of God—the intelligence that enables him to know what his pastor is saying. The student’s spiritual sense is receptive to the message of the Christ.

A true theologian is a person with a God-centered life. He is one who is willing to leave off old beliefs and concepts in order to get closer to God. The Christian Scientist’s pastor guides the student

into these higher theological paths of demonstrable truth. Mrs. Eddy gives this assurance: "Your dual and impersonal pastor, the Bible, and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them 'beside the still waters.'"^{1 2 3 4}

¹ Jer. 3:15; ² John 10:11; ³ *Science and Health*, pp. 138-139; ⁴ *Miscellaneous Writings*, p. 322.

The Way of Healing

BEATRICE M. JEWITT

Christian Science shows us how to heal. I have experienced its healing, and thousands of others have too. Its effectiveness has been proved time and again. Christian Science helps mankind find the true way of life as taught and lived by our Master, Christ Jesus; and in this, healing is of major importance as evidence of the truth of his teachings. In the Christian Science textbook, *Science and Health*, Mrs. Eddy writes: "The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none."¹

At one time I gave much special thought to the question of how Christ Jesus healed, and sought in the scriptural accounts of Jesus' words and works the authority for Mrs. Eddy's presentation of spiritual truth and its healing power. I considered the basic requirements for healing in Christian Science: love for God and man, faith in God's Word, and obedience to the truth as far as we understand it. I found it easy to see that in all this Christian Science follows

Jesus implicitly. Love—God’s love for us reflected in our love for Him and for one another—is the major theme of Jesus’ teaching and the motivation of his healing work. The faith of sufferers in God’s healing power, Jesus pointed out more than once, enabled them to be healed. Obedience to Jesus’ commands—to the paralytic to get up and walk, to a cripple to raise a withered hand, to a blind man to wash in the pool of Siloam, and to many others—proved that matter is powerless before the Word of God. The love, faith, and obedience that were integral to Jesus’ life and teaching and basic to his healing work are essential to healing in Christian Science.

Mrs. Eddy makes it clear that to heal ourselves and others we must also have some of the spiritual understanding, the knowledge of God and man, that Jesus had. “This is life eternal,” he prayed, “that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”² Christian Science follows Jesus in insisting that only the pure in heart gain this understanding. He said to his disciples, “Ye shall know that I am in my Father, and ye in me, and I in you.”³ Spiritual inspiration brings to light the full implications of this remarkable statement: that God is All-in-all; that He is all-powerful, omnipresent Spirit; that man, God’s creation, reflects His nature and is therefore spiritual and perfect, motivated and maintained by this loving and perfect God; that evil and matter have no reality, and that to believe they have is false thinking. Seen in this light, Jesus’ words “I am in my Father, and ye in me, and I in you” cover all we need to comprehend in order to be released from the domination of belief in the reality of matter and evil and to be receptive to the truth of God and man—in fact, to be healed.

The view of man implicit in Jesus’ statement is clearly not that of faulty, frail, and material mortal man, but of the true man, the only man Jesus recognized as real. Mrs. Eddy writes in *Science and Health*: “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick.”⁴ The way of healing in Christian Science is to hold in consciousness this true view of man, without in any way having recourse to material cures.

Christian Science shows that time in no way affects God’s healing

power. Jesus was not subservient to time. The man at the pool of Bethesda had been crippled for thirty-eight years, but this made no difference to the healing action of Truth; he was healed instantly, as was the man blind from birth, and as were many others. In Christian Science, healing is often instantaneous, however long-standing the difficulty may have been. Distance has no more meaning than has time in spiritual healing. The centurion's servant and the nobleman's son were both healed by Jesus when he was at a distance from them. He knew the omnipresence of God.

Once when holidaying in Madeira I seemed too ill to make the journey home to England the next day. I telephoned a Christian Science practitioner in England, more than a thousand miles away, asking for treatment through prayer. As a result of her work for me I was able to make the journey in complete comfort. Distance was no deterrent to truth.

Clearly the method of healing practiced in Christian Science is the way revealed and practiced by Christ Jesus. He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." ⁵ Had he explained in detail the mode of healing, instead of demonstrating it in deeds and putting it in words that only an inspired thinker could make practical, what garbled and ritualistic accounts might have reached mankind in later centuries!

With great spiritual wisdom Mrs. Eddy reviewed Jesus' healing works in conjunction with his teachings. Her selfless obedience to the promptings of infinite Love enabled her to establish the healing Science of Christ for the benefit of mankind.

¹ *Science and Health*, p. 269; ² John 17:3; ³ 14:20; ⁴ *Science and Health*, pp. 476-477; ⁵ John 16:12, 13.

*If ye continue in my word,
then are ye my disciples indeed;
and ye shall know the truth,
and the truth shall make you free.*

John 8:31, 32

Dropping Off Mortal Selfhood

DILYS T. MORRISON

As Jesus was leaving Jericho, the Gospel tells us, a blind man, Bartimaeus, called to him for help. Many of the people urged Bartimaeus to hold his peace. But Bartimaeus didn't give up. He perceived that his salvation was near, and he called again. Jesus heard his cry and commanded that he come to him. This time there was no opposition from others. In fact they spoke encouragingly to Bartimaeus saying, "Be of good comfort, rise; he calleth thee."¹ Bartimaeus rose up, cast his garment from him, and went forward to receive his healing.

Bartimaeus expressed that state of thought which is ready to turn from a limited mortal outlook and to recognize in a measure man's sonship with God.

In *Science and Health* Mrs. Eddy writes, "The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship."²

Why does it sometimes seem difficult to turn away from fear, pain, lack, or other claims of evil—to cast them aside? We may know or think we know that these errors are unreal, and yet our thought seems to be riveted on the problem. We really need to see man is controlled by good alone, by divine Mind, not by a material, mortal mind. Then it is clear that the claim of anything unlike divine Mind to occupy our thought is not real; it is in fact an illusion, and we can stop believing it. The mesmerism is then broken, and the illusion is destroyed.

Everything is already complete; Mind's creation is perfectly established; the real man is already linked to his Maker. We only need to turn away from the error and cast aside the false sense of ourselves for the true. We can never see with a false sense. By

losing sight of the mortal and turning away from it, we recognize our true selfhood.

In all healing work we have to "lose sight of mortal selfhood." We need to look away from matter and not be tempted to think for a moment that we live in it, suffer in it, or find joy in it. Declaring what is actually, absolutely true of ourselves is turning away from error and finding our true relationship with the Father. So we find that we express the nature of God, good; that our natural state is spiritual and good; and that we coexist with God. In this relationship we are safe and cared for. We look to our heavenly Father for all good.

We have all seen how a plant near a window grows toward the light; we have to turn it often so that all the leaves benefit from the sunlight. We grow toward spiritual light. It is natural for us to turn to the light of Truth and Love in order to let that light heal and purify. Nothing can prevent our turning to God. Material sense cannot prevent it, for matter has no intelligence, and any thought opposed to God must give place to Truth. Mrs. Eddy writes in *Science and Health*, "In Science, you can have no power opposed to God, and the physical senses must give up their false testimony." ³

When Christian Science was first presented to me, I wore glasses. While reading *Science and Health* that first year I laid aside my glasses. I realized I did not need to wear them when I was seeing the truth. What a wonderful release it was to continue to read without glasses with ever-increasing confidence! I have not needed them again.

True sight is eternal. It can never fade, can never be lost, because it is spiritual. Think of it! Your sight and mine is eternal because it is spiritual. So we will always have sight, hearing—all our faculties. They are ever present, apart from and above the false sense of material organization. Just as everyone can express intelligence, so everyone can express sight, because there is one Mind, one source, one God, who saw all that He had made and it was good.

Christ Jesus proved in his healing work the absolute power of God and that there can be no opposition to that power, whatever the difficulty facing us. Lack of health must yield to harmony of

mind and body when we appeal to divine power. Lost faculties can be restored as we turn from the false and limited sense of these faculties to the truth that they are eternal, indestructible. We can replace sorrow with joy by turning from the picture presented by mortal sense to what is actually true of each one of us now, by recognizing our true selfhood.

This may take effort on our part; we may have to stick with it and insist on the spiritual facts. It may take patience, quiet and faithful expectancy. But when we come to the point—and we inevitably come to it—that we lose sight of mortal selfhood, we recognize our divine right. Like Bartimaeus, we cast aside our garment and receive our healing.

¹ Mark 10:49; ² *Science and Health*, p. 316; ³ *ibid.*, p. 192.

I CAN STOP BEING SWUNG

Asleep,
sometimes I ride the pendulum.
Striking the material imitation severely,
returning briefly to glimpse Spirit's likeness,
I bounce back to matter's anti-identity,
until, bruised,
I awake.

Then I plant my total self in
changeless good,
the immovable absolute,
the unwavering, unvarying
I AM THAT I AM,
and know I've always belonged to
the faithworthy One,
locked in to incontestable Truth.
Soon I bloom with this indisputable certainty.

Measureless Being arrests the pendulum's pretense.

MARGUERITE McCULLEY ARMSTRONG

The Snowbird

Edna Stoll Haase



The morning rain was at first soft and warm but suddenly became heavy the day the parent-teachers' meeting was to be held. Generally Billy and Barbara weren't too happy when their mother called in a sitter to stay with them while she went out. But today they liked it because she would go to school and meet their teachers. Barbara especially wanted her mother to see the picture she had painted of a snowbird. "It's hanging in room 203," she kept saying.

Their nice sitter, Mrs. Russo, came in at three o'clock and Mother went off under her big umbrella. The children stayed indoors because of the rain and watched their favorite television program. Then the rain stopped, and Billy called downstairs, "Mrs. Russo, may we go out to play?" Mrs. Russo saw several children already outdoors, so she gave her permission, and Barbara and Billy ran outside.

There were puddles in the driveways, and streams were flowing along the curbs. At first it was fun just to float twigs and leaves in the streams and pretend they were boats. But after a while the children did something pretty messy—they took off their shoes and socks and went wading in the muddy puddles.

Mrs. Russo saw them through the window and ran out on the porch so fast she dropped her knitting needles. She called out loudly, "Billy! Barbara! Come right in the house! You'll catch a cold in the head, getting your feet wet!" They were obedient and picked up their shoes and socks, and ran around to the back door into the kitchen in their bare feet. But how could getting their *feet* wet make a cold in the *head*? Mother had never said that.

While Mrs. Russo dried them with bath towels she kept scolding them. Then in came Mother, all smiles from the meeting. She said she liked the picture of the snowbird and that it had won a prize!

When Mrs. Russo told about the children wading, and how she was afraid they had caught cold, Mother thanked her for her kindness and said nothing more about it.

After Mrs. Russo left, Mother explained to the children that Mrs. Russo hadn't understood what they had learned in the Christian Science Sunday School—that as the children of God we all have to be like our Father-Mother. Since God can't be sick with a cold, His children can't either.

The hallway clock struck five. It was time for their daily reading from the Bible and Mrs. Eddy's book *Science and Health* before their father would be home. "Shall we see what Mrs. Eddy says about snowbirds?" asked Mother. She read these words: "The snowbird sings and soars amid the blasts; he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob."¹ Barbara thought of her drawing of the snowbird standing in the deep snow.

Mother explained to them how the feet are merely extremities of the body just as the hands are. Yet we wet our hands many times a day for various reasons, but no illness results.

Then Barbara said, "So we can go wading whenever we want to, can't we, Mother?" To which Mother replied, "No, dear. Children need permission to go wading. It's fine at the beach, but not in the muddy streets."

That night when the children were being tucked into bed, Barbara said, "When I painted the picture of the snowbird, I didn't know it had a lesson to teach us. Now if I ever get my feet wet in the rain or the snow, I'll always know that doesn't have any power to harm me, and I'll know it for my friends, too."

Billy, who was very drowsy, joined in with his usual, "Me, too!"

¹ *Science and Health*, p. 220.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Mind Precludes Manipulation

Mind, God, has intelligently and permanently established every element of man's being. The work of eternal, all-knowing Mind is complete, forever unchanging. "Thy hands have made me and fashioned me,"¹ the Bible tells us.

Attempted manipulation by mental argument or by human hands is the opposite of the Christian Science method of providing relief, healing, or satisfaction. Mind's work, as Science shows, is finished. It is spiritual. It is ideal. Spiritual creation need not and cannot be manipulated. Not a single facet of Mind's ever-present creation can be humanly worked, altered, or revised.

Manipulation of the body—massage—is rather widely accepted as a method of bringing comfort or even curing a discordant physical condition. The chiropractic system of healing emphasizes manipulations of various bodily structures to improve their functioning. A team of medical doctors might massage the heart in order to revive a patient, or the average individual might rub an aching shoulder or a sore foot.

Do biblical allusions to the laying on of hands hint at manipulation? Mary Baker Eddy, speaking of the more spiritual sense of a scriptural phrase, writes, "... the literal meaning of the passage 'lay hands on the sick' would be manipulation; its moral meaning, found in the 'new tongue,' is spiritual power,—as, in another Scripture, 'I will triumph in the works of Thy hands.'"²

Just as others, the Christian Scientist seeks relief and healing in times of distress; but rather than adjusting, arranging, or rubbing matter, he approaches the problem through prayer. He perceives

man's true nature to be the likeness of Mind. Further, he recognizes that Mind tenderly maintains what it has fashioned from its own perfection. As light removes darkness, so an enlightened understanding of these facts brings healing to the discord. It is never matter needing manipulation but always mortal belief needing correction.

The human mind presumes itself to be separate from God, the only real Mind. This supposed mind defines reality from its own ignorant standpoint. It judges matter to be substance, while matter is actually no more than a shadow of the discrepancies and limitations of its parent, mortal mind. Manipulation is mistakenly applied to matter in order to adjust the inherent discords of mortal mind.

Freedom from physical manipulation is a rudimentary step. Far more vital is gaining freedom from mental manipulation. This freedom stems from a confident understanding that in reality Mind is One, the supreme and only presence. There are not many minds. In essence, our liberty is rooted in an understanding of the first commandment, "Thou shalt have no other gods before me."³

Mrs. Eddy gave to mortal mind and its effects the name "animal magnetism." Animal magnetism became a rather fashionable subject before the end of the eighteenth century. The French Government even ordered an investigation concerning the validity of this theory. Mrs. Eddy quotes in her book *Science and Health with Key to the Scriptures* from the report of this commission, on which Benjamin Franklin served: "... the violent effects, which are observed in the public practice of magnetism, are due to manipulations, or to the excitement of the imagination and the impressions made upon the senses."⁴

Mass media advertising often does indulge in the manipulation of thought. Statistics are sometimes manipulated to prove whatever point one may wish to make. The use of various economic policies to bring health to an ailing economy might include questionable government manipulation of factors touching individual lives.

We need not be helpless or ignorant victims of manipulation. But we do need to actively guard and protect ourselves—our consciousness. Mind's entire work has been flawlessly forged. It needs no adjustment. This Mind, expressing its idea, man, precludes the realm of material sense with its questionable methods.

Freedom from mental manipulation is more than simply an escape from a particular wrongful mental influence. As Christ Jesus proved, it is actually becoming a law to ourselves that divine Mind is One, the all-knowing, the ever present. It is reflecting that Mind in terms of certainty, assurance, clarity.

Protected through spiritualization, we will find ourselves safe, not only from erroneous influence but also from falsely influencing others. We might ask ourselves whether we have ever willfully sought to arrange or rearrange circumstances to best fit what *we* think appropriate for others. In praying for ourselves or for others, have we ever been tempted merely to envision or imagine better physical health, happier human relationships, fuller material supply? Such thought would actually be no more than an attempted mortal manipulation of events. Purely scientific prayer discerns the absolute spiritual fact of man. It enables us to see clearly and fully the finished work Mind has fashioned. Permanent healing grows out of a genuine realization of Truth, not out of an arrangement—even a noble arrangement—of good human circumstances.

Each individual has a supreme right to remain untouched by materiality and to respond fully to the touch of divine Mind.

NATHAN A. TALBOT

¹ Ps. 119:73; ² *Miscellaneous Writings*, p. 248; ³ Ex. 20:3; ⁴ *Science and Health*, p. 101.

Marriage—Before and After

Some people say that marriage is one of the most important steps we ever take. It affects our lives in so many vital ways that the greatest possible care should be taken beforehand to ensure compatibility and domestic harmony for all time to come. The two individuals involved, they say, should get to know each other very well before taking marriage vows.

At this point someone may comment that people never know each other really well until they have actually lived together. As a consequence they may advocate “trial marriages” or cohabitation

of an even more temporary kind in order to establish that compatibility exists and the couple can safely proceed to take the vow "until death do us part."

While agreeing that it is desirable to establish a firm foundation of understanding before marriage, Christian Science takes the stand that premarital relationships should be cultivated on a spiritual rather than a physical basis. In fact, it maintains that a sound, safe relationship can develop from no other basis than spirituality.

"There's one sure thing: the glamour of physical contacts wears off quickly. It doesn't take the place of real friendship" was the thoughtful comment of one young man. This was no lecture on morality or the comparative merits of physical and spiritual attraction. He spoke from experience and didn't realize he was echoing a passage from the Bible: "All flesh is grass, and all the goodness thereof is as the flower of the field The grass withereth, the flower fadeth: but the word of our God shall stand for ever."¹

The "real friendship" that forms a permanent link between two people is the product of spiritual understanding and expression. It is emphasized and analyzed in the chapter entitled "Marriage" in *Science and Health*. "Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship," writes Mrs. Eddy. "The beautiful in character is also the good, welding indissolubly the links of affection."² In this chapter Mrs. Eddy mentions numerous different qualities derived from God, Spirit, which, if consistently expressed, contribute to this development of permanent affection. Among them are fidelity, virtue, courage, strength, love, purity, tender solicitude, unselfishness, noble life motives, benevolence, mutual approbation, honesty.

A marriage founded on spiritually derived qualities such as these will endure whatever enforced separations, storms, or sufferings the couple may encounter. Neither distance nor proximity can be a hindrance to those who display such spiritual affection. The expression of spiritual love effectively bridges unwanted space gaps between friends, whereas yearnings for personal contact often make them seem wider. And spiritual love completely closes what can be the most heartbreaking of all fissures—the mental one that is felt between people who are physically close but far apart in thought.

One essential step toward attaining a strong and lasting relation-

ship between two people, then, is for both to work to strengthen their own expression of unity with divine Love. We are ever at one with God—at one with divine Love, the Principle and creator of all. Christian Science reveals this. But in preparing for marriage and afterward it is not enough to affirm that this is so. We have to know it and prove it in daily life. Mrs. Eddy says, “The scientific unity which exists between God and man must be wrought out in life-practice, and God’s will must be universally done.”³

As both parties to a relationship draw nearer to the ideal expression of Love’s qualities, which is their true nature, they draw nearer to each other. They not only discover their own true being but are able to discern the true, consistently loving expression of God in the other. As Mrs. Eddy says: “The spiritually minded meet on the stairs which lead up to spiritual love. This affection, so far from being personal worship, fulfils the law of Love which Paul enjoined upon the Galatians. This is the Mind ‘which was also in Christ Jesus,’ and knows no material limitations. It is the unity of good and bond of perfectness.”⁴

Trials and storms of human existence cannot harm the relationship of two people with “kindred tastes, motives, and aspirations” who have forged the common bond of expressing spiritual love as outlined by Christ Jesus in his Sermon on the Mount. No power on earth can divide them. Their relationship will be as safe and sure as the Master said the people would be who kept his sayings: “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”⁵

Everyone can have a marriage built on the spiritual rock of Christly love if there is a willingness to work at it. The time to establish its firm foundation is before it takes place. From this basis its construction will continue lovingly from year to year. It will expand from a central point of integrity and trust to embrace with joy an ever-widening circle of interests, activities, and friends.

NAOMI PRICE

¹ Isa. 40:6, 8; ² *Science and Health*, p. 60; ³ *ibid.*, p. 202; ⁴ *Retrospection and Introspection*, p. 76; ⁵ Matt. 7:24, 25.

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Testimonies of Christian Science Healing

As a very small child I had great faith in the power of God and prayer, and can recall many times when my mother was ill that I would pray on my knees at her bedside for her recovery.

I loved my Protestant Sunday School, but when a teen-ager I began seeking a more demonstrable understanding of God. Through a family friend I learned of Christian Science and was given a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy. I read the chapter "Prayer" and, after a few pages, said to myself, "This is for me." Then I began at once to study each day the Bible Lessons in the *Christian Science Quarterly* and to attend church services and Christian Science lectures. I loved the *Sentinel*. I have had an almost perfect record of health and am most grateful.

When my husband was a small child, he was healed of spinal meningitis. The medical profession could do nothing more for him. Science was then brought to his parents' attention and with the prayers of a Christian Science practitioner he was healed.

When in the service of the United States in World War I, he was healed in Christian Science of influenza, which was prevalent at that time. Then to his regret he acquired the tobacco habit; but again, through the study of the Bible and *Science and Health*, and with the help of a practitioner, he was healed of smoking, at the same time that he was healed of bursitis.

When our son was five years old, he was healed of a condition of mastoid in one ear. We knew that "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31) and that this

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

child was God's perfect reflection. We also knew the truth of Mrs. Eddy's words (*Science and Health*, p. 228): "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." With the prayers of a practitioner the child was healed.

While I have been blessed with excellent health, I have had many problems of human relationships to solve. However, when my thought has been lifted above personal sense, the healings have come.

I am deeply grateful for God's revelation of Christian Science to Mrs. Eddy, for membership in The Mother Church and a branch church, for class instruction, and for church activities, especially the Sunday School. Thank you, Father, for the ever-presence of the Christ.

(Mrs.) CHRYSTAL N. EWERTSEN
Evanston, Illinois



"... there is no pain in Truth, and no truth in pain," writes Mrs. Eddy in *Science and Health* (p. 113). I submit this testimony with the hope that someone may be blessed as I was, when I proved the truth of this statement in my own experience. To anyone unacquainted with the teaching of Christian Science, this statement is a startling one and perhaps beyond belief, for pain seems very real in human experience.

One morning while I was helping to move some cartons I suddenly found I could neither straighten up nor put down the cartons I was carrying, and the pain in my back was intense. After a moment or two I was relieved of the cartons, and I sought a quiet place to deal with this situation through prayer in Christian Science.

"The scientific statement of being" in *Science and Health* begins with the words (p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." I realized that because there is no intelligence or substance in matter, muscles, joints, nerves, could not possibly complain through matter beneath the skull, as anatomy declares; man is the image of God and is spiritual, not material. I was at my place as organist that evening in our branch church

at the Wednesday testimony meeting, and completely free the following day.

Some months later I found that gradually discomfort had been increasing in my shoulder and neck and that I had been accepting this discomfort passively. I recalled the previous healing and very soon this disorder was healed, but I found I had a pain in my back once more. At first I was a little discouraged. One morning before rising, I realized I was mentally debating how to get out of bed—which way would be least painful. I saw that the intensity of pain was in direct proportion to my fear of it! I arose and dressed, rejoicing, and soon I was completely free. I can say from my own experience, there is no pain, only the manifestation of the fear of it! In *Retrospection and Introspection* Mrs. Eddy writes (p. 61): "Science saith to fear, 'You are the cause of all sickness; but you are a self-constituted falsity,—you are darkness, nothingness. You are without "hope, and without God in the world." You do not exist, and have no right to exist, for "perfect Love casteth out fear." ' ' "

My family gained a much greater sense of belonging to The Mother Church when our daughter attended a Biennial College Meeting for young people in Boston. The love and inspiration she gained and brought home with her was a joy and blessing to us! We appreciate the interest and care that promotes the arrangement of meetings for our young people both regionally and in Boston.

RONALD C. HODGSON

Sutton-in-Craven, West Yorkshire, England



I became interested in Christian Science through a great desire to know God better. I needed and was searching for a religion that was demonstrable, and I prayed to God, with the feeble understanding I had, to be guided to the right religion.

In my earlier years, I recall, I attended churches of many different denominations, but never found one that I felt would meet my need. Consequently, I did not join any church at that time.

Later, I was living in a large city and had moved into a home which was not far from a Christian Science church. I began to

attend this church and found I greatly enjoyed hearing the Lesson-Sermon.

Not long afterward I bought a Bible, a copy of *Science and Health* by Mrs. Eddy, and the *Christian Science Quarterly*, and began to study the lesson daily.

In recalling this wonderful experience, I did not understand much at first, but there was faith within me and realization that this religion was the truth.

One of the truths in *Science and Health* that gave me great inspiration is in the chapter "Atonement and Eucharist" (p. 18): "The atonement of Christ reconciles man to God, not God to man." I pondered these words and reasoned with myself, "Have I been expecting God to answer to my wants?" Had I been unaware of my expecting God to reconcile Himself to me? I reasoned further that God didn't need any advising and that He was all-power, that He reigned, led, appointed every step of the way, and that I should not get in the way. The Bible answered it for me in Habakkuk (1:13): "Thou art of purer eyes than to behold evil, and canst not look on iniquity." These were some of the truths I was glimpsing, and I concluded if God is Truth, Life, and Love, as the Bible and *Science and Health* teach, then God cannot know man any other way than perfect, and man is absolutely without sin or sickness.

As a result of this great awakening, I was healed of a chronic stomach disorder and of sinus trouble. Before becoming interested in Christian Science, I had consulted the doctor of the company where I worked several times, but I found no relief from the sinus condition. With the stomach trouble, I had limited myself so much I came to the point of not being able to eat most foods.

After studying Christian Science about six months—and this was during the time I was glimpsing the truths mentioned—suddenly I discovered one day I was healed of both difficulties. After the healing of the stomach trouble I was able, and have ever since been able, to eat all kinds of food. The sinus condition disappeared, and I never again had a recurrence. Both healings were complete.

The first time I studied the Lesson-Sermon on the subject "Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism, Denounced," it was very impressive to me. It was a great

relief to me to know that Christian Science denounces hypnotism and mesmerism and that they are no part of this Science.

With the faith I had, as feeble as it seemed to be, God did answer my desire, and I was led to the truths of Christian Science. Soon I became a member of The Mother Church, and later a member of a branch church, and six years later I had class instruction.

Words cannot express the deep gratitude I have for Christian Science, and for Mrs. Eddy. Truly she has given the inspired Word in *Science and Health*. By healing she proved, as Christ Jesus did, that this Word is a revelation from God.

(MRS.) KATHLEEN PETRIE DE VILLE
Tigard, Oregon



During the past ten years I have had many demonstrations of the healing power of Christian Science. There have been instances of protection in my family resulting from my daily prayer acknowledging God's care and protection. Several years ago, at a time when there was racial unrest in our town, my husband was returning home from work through the tense area at about ten o'clock at night. He slowed down to stop for a stop sign. Before he got to the corner, there was a blast from a shotgun. The glass in the rear door on the right side of the car was shattered, but he wasn't injured. We were indeed very grateful!

About five or six years ago I decided I wanted to join the local branch Church of Christ, Scientist. However, I smoked, and although previous to this time I had tried to stop, I didn't seem to be able to do so. I felt in continuing this habit I was breaking several of the Commandments, including the first (Ex. 20:3), "Thou shalt have no other gods before me." I didn't want to break the Commandments, but I didn't seem to be able to let go of the habit. I was like Naaman; I had outlined how the healing would take place (see II Kings, Chap. 5). I thought that the healing would be instantaneous, but it wasn't.

Finally I realized it was time for me to take my stand. I called a practitioner and asked her to treat me through prayer in Christian Science, as I wanted help to break this habit. The first few days of

treatment the habit seemed strong, and I smoked some. After that, when the desire became too strong, I would call the practitioner and we would both pray. The healing came slowly. This was in April, and by October I had overcome the smoking habit and was able to become a member of The Mother Church. The following year I was accepted as a member in the local branch church.

I am a piano teacher. On the day of a recital I arose feeling ill. I tried to realize the unreality of this illness but became worse. About noon I called a practitioner for treatment, and in a very short time I was healed.

On another occasion I was giving the last lesson for the morning when the student accidentally knocked down the fall board (the part of the piano that covers the keyboard), hitting three fingers on my left hand. The pain seemed unbearable, but I didn't cry out, and I completed the lesson. All I could think of were these words from "the scientific statement of being" (*Science and Health* by Mrs. Eddy, p. 468): "There is no life, truth, intelligence, nor substance in matter." As soon as the student left the studio, I called a practitioner for help through prayer. At home I went to my room and began to study *Science and Health*; soon the pain abated. By evening I was able to play the piano without discomfort. I had been healed.

I am grateful for these demonstrations of healing and protection and many others I have had. I am grateful for class instruction from a dedicated teacher, for Christian Science, for Christ Jesus our Way-shower, and for Mrs. Eddy.

(MRS.) HARRIET W. OSENBAUGH
Hammond, Indiana



Years ago one of my sisters was the only member of our family who was a Christian Scientist. She tried to interest me in the healing power of Christian Science. She took me to church services and Christian Science lectures, and prayed for me many times when I needed her help, but I was not receptive and did not take up the study of Christian Science for many years.

I was steeped in medical theories, being a trained baby and chil-

dren's nurse, and a hospital-trained maternity nurse in Northern Ireland, with a midwife's certificate.

When a dear relative was very ill and having Christian Science treatment, I said, "If Christian Science heals her, I will study it." She was healed. But being very active in my nursing, I did not study deeply, although I was healed in Science after I gave up taking aspirin and daily injections for migraine sick headaches, hay fever, and hives. I was relieved of these maladies in Science.

My real awakening came one day with the healing of a very painful growth on my foot. A doctor who had treated me said I would need an operation but he would not guarantee a healing. When he suggested I keep off my feet, I refused as my livelihood was nursing and I was on my feet continuously. When he told me to give up nursing, I was very upset.

One day my sister and I attended at the noon hour a Christian Science testimony meeting in a branch church. I was in such pain I did not pay much attention to the service, as I was afraid someone might touch my foot. Near the end of the meeting a gentleman gave an outstanding testimony. He had witnessed an instantaneous healing in Christian Science of a woman with a very large tumor.

My sister and I parted at the church door. I walked the half block to the corner of the avenue and was in much agony; I leaned against a wall, tears running down my face. Suddenly I remembered what I had heard in church and said to myself, "Well, if God could heal that large tumor, He can heal my foot." So I prayed, "Please, God, help me." In a few minutes the pain lessened, and I very gently put my foot down; it didn't hurt. Next I gently put my weight on it, still no pain. This was hard to believe, so I took a step and continued to walk, and even ran part of the way, thanking God each step for four and a half blocks.

When my sister and I arrived home, I told her what had happened after I left the church, and she rejoiced with me. Soon the growth completely disappeared from my foot, and the healing was complete. I began to study Christian Science in earnest and became a member of The Mother Church and of a branch church, in which, I am grateful to say, I have served on many committees. I am one of four sisters, all of whom are now members of The Mother

Church; all have been earnest, sincere students of Christian Science for over twenty years.

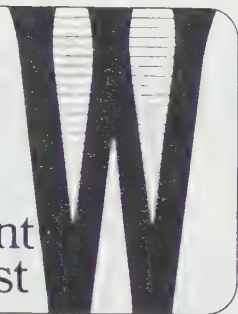
Another healing I would like to share took place two years ago. Suddenly I became ill and could not retain solid food or liquid. I was having Christian Science treatment, but did not seem to respond. My sister was caring for me, and after three days and nights when I had a high fever and was unable to move my body or turn my head, she telephoned the practitioner again. Returning from the telephone, she reported the practitioner said: "‘The word of God is quick, and powerful’" (Heb. 4:12) and, "Christian Science heals." I was on my back with my eyes closed and thought, "This is the truth. Stop being afraid, and thank God." I prayed, "Thank you, Father. I know You are all power, and I cannot have anything You didn't make." I repeated this over and over, when suddenly I felt a wonderful change. I was cool and comfortable—all heat and pain were gone! I could move my head and body normally. I thanked God and went to sleep, for over an hour. When I woke I was able to eat. After a very good night's sleep, I was up and dressed the next morning and went for a walk in the afternoon.

This testimony is my grateful tribute to Christian Science, for what it has done for me and mine and is doing for all the world. I am grateful for the great Way-shower, Christ Jesus, and for Mrs. Eddy. Class instruction is an added blessing. I am ever grateful for practitioners. A favorite hymn says (*Christian Science Hymnal*, No. 280):

Praise, my soul, the King of heaven;
To His feet thy tribute bring.
Ransomed, healed, restored, forgiven,
Who like us His praise should sing?
Praise Him, praise Him, praise Him,
praise Him,
Praise the everlasting King.

(Miss) GEORGINA H. GREENHAM
New York, New York

Words of Current Interest



Related to the Lesson-Sermon
for February 20, 1977, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Mind

Call ye upon him while he is near
(Isa. 55:6)

In the prophet's thought at the time—the period of the Exile in Babylon—is the concept of a day of salvation and justification very close at hand. This concept may have influenced the translator here to show the prophet pleading for repentance while there is still opportunity. Yet the Hebrew text permits another translation: "Call upon him in his nearness"—literally, "being near."

**Returneth not thither, but
watereth the earth** (Isa. 55:10)

The flexibility of the Hebrew conjunction ("but") permits the translation "without" here. The meaning is that rain does not evaporate without bestowing its

blessing of fertility upon the earth.

So shall my word be (Isa. 55:11)

The concept of the creative and causative power of God's Word is basic to prophetic thought.

Who is this that darkeneth counsel
(Job 38:2)

The New English Bible translates the verse, "Who is this whose ignorant words cloud my design in darkness?"

In thy light shall we see light
(Ps. 36:9)

Light here is synonymous with life, the supreme gift of God. *The Interpreter's Bible* points out that in Hebrew thought "to see the light is to live."

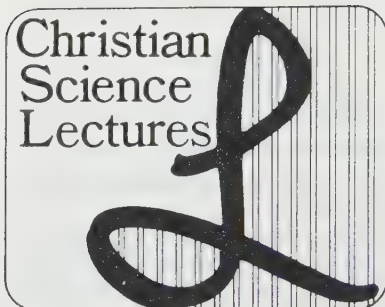
At thy right hand there are pleasures
(Ps. 16:11)

"Right hand" connotes nearness as well as authority and strength; see also Isa. 41:10.

**Who hath known the mind of the
Lord, that he may instruct him?**
But we have the mind of Christ
(1 Cor. 2:16)

In the first sentence Paul is quoting from the Old Testament: Isa. 40:13. He quotes the same passage in Rom. 11:34. In the second sentence, however, he shows how Christian faith goes beyond the ancient sense of God's inscrutability and elevates humanity to perceive the divine nature.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

BERKSHIRE—Maidenhead: Church, Marlow Rd., 3.15 p.m., Sun., Mar. 6.‡ "The Answer to Despair" (Holmes)

CLEVELAND—Stockton-on-Tees: YMCA, Bath Ln., off Church Rd., 3.15 p.m., Sat., Mar. 12. "Drift or Direction in Life?" (Kenyon)

HAMPSHIRE—Winchester: The Guildhall, Broadway, 3 p.m., Sun., Mar. 6.‡ "Christian Science: Its Healing Practice" (Kenyon)

HERTFORDSHIRE—Welwyn Garden City: Church, 6 S. Parkway, 8 p.m., Tues., Mar. 8. "Who Runs Your Life?" (Holmes)

LANCASHIRE—Accrington: Church, Burnley Rd., 7.30 p.m., Thurs., Mar. 10. "Drift or Direction in Life?" (Kenyon)

LONDON—Blackheath (Tenth, London): Church, Meadowcourt Rd., 8 p.m., Fri., Mar. 11.‡ "The Answer to Despair" (Holmes)

London (Eleventh): Wigmore Hall, 36 Wigmore St., 1 p.m., Thurs., Mar. 3. "Who Runs Your Life?" (Holmes)

WEST SUSSEX—Bognor Regis: Esplanade Theatre, Aldwick Rd., 7.30 p.m., Mon., Mar. 7. "Drift or Direction in Life?" (Kenyon)

Felbridge (First, East Grinstead): Ye Olde Felbridge Hotel, London Rd., 3 p.m., Sat., Mar. 12.‡ "Who Runs Your Life?" (Holmes)

WEST YORKSHIRE—Ilkley: Church, Wells Rd., 8 p.m., Fri., Mar. 11. "Christian Science: Its Healing Practice" (Kenyon)

Keighley: Victoria Hall, Victoria Park, Hallings Rd., 7.30 p.m., Tues., Mar. 8.‡ "Drift or Direction in Life?" (Kenyon)

FEDERAL REPUBLIC OF GERMANY, INCLUDING WEST BERLIN

Berlin (Schöneberg) (Fifth): Konzertsaal, 1–12 Bundesallee, 7 p.m., Sat., Mar. 12. In German. "Use Your Spiritual Power" (Henderson)

Berlin (Lichterfelde) (Eleventh): Auditorium maximum der Freien Universität Berlin, 35 Garystr., 6 p.m., Thurs., Mar. 10. In German. "Use Your Spiritual Power" (Henderson)

Berlin (Spandau) (Twelfth): Festsaal, Neues Kantgymnasium, 54 Bismarck Str., 7 p.m., Fri., Mar. 11. In German. "Use Your Spiritual Power" (Henderson)

Bremen (First): Church, 64 Bürgermeister-Smidtstr., 8 p.m., Mon., Mar. 7. In German. "Use Your Spiritual Power" (Henderson)

Oldenburg i/O: Brücke der Nationen, Intern. Kulturzentrum, 5/6 Gartenstr., 5 p.m., Sun., Mar. 6. In German. "Use Your Spiritual Power" (Henderson)

FRANCE

Cannes: Hotel Martinez, La Croisette, 3 p.m., Sun., Mar. 6. In French. "Our Sonship with God" (Girardin)

ITALY

Milan: See local notice for place and hour. Thurs., Mar. 10. In English with Italian translation. "God Is Where You Are" (Girardin)

Rome: Hotel Excelsior, 125 via Vittorio Veneto, 6 p.m., Tues., Mar. 8. In English. Italian translation 7.30 p.m. "God Is Where You Are" (Girardin)

AUSTRALIA

NEW SOUTH WALES—Mosman (Third, Sydney): Town Hall, 573 Military Rd., 3 p.m., Sun., Mar. 20.‡ "The Divine Adventure" (Wyndham)

NEW SOUTH WALES (continued)

Sydney (First): Church, Forbes and Liverpool Sts., Darlinghurst, 11 a.m., Fri., Apr. 8.‡ "Do We Think, or Just Think We Think?" (Wyndham)

Sydney (First, Ryde): Drummoyne Civic Centre, Marlborough St. and Lyons Rd., 8 p.m., Tues., Apr. 5.‡ "The Divine Adventure" (Wyndham)

UNITED STATES AND CANADA

(Week of February 20 to 26,
and some earlier dates)

CANADA

BRITISH COLUMBIA—Vancouver (First): Church, 1160 W. Georgia St., 8 p.m., Fri., Feb. 18.‡ "There's Only One Real Ego" (Correll)

UNITED STATES

CALIFORNIA—Hermosa Beach: Church, 1547 Manhattan Ave., 11 a.m., Sat., Feb. 26.‡ "Claim Your Real Inheritance" (Tuttle)

Lincoln: See local notice for place. 3 p.m., Sun., Feb. 20.‡ "Deathless Life" (Curtis)

Lodi: Women's Club House, 325 W. Pine St., 8 p.m., Mon., Feb. 21.‡ "Deathless Life" (Curtis)

Oxnard: Community Ctr., 800 Hobson Way, 8 p.m., Mon., Feb. 14.‡ "Deathless Life" (Curtis)

Palo Alto (First): Church, 661 Bryant St., 8 p.m., Thurs., Feb. 24.‡ "Deathless Life" (Curtis)

Sacramento (Third): Westminster Presbyterian Church, 1300 N St., 8 p.m., Tues., Feb. 22.‡ "Loving to Live" (Curtis)

San Jose (Second): Markham Junior High Little Theatre, 2105 Cottle Ave., 8 p.m., Fri., Feb. 25.‡ "Deathless Life" (Curtis)

COLORADO—Denver (Fifth): Church, 1477 Columbine St., 8 p.m., Fri., Feb. 18.‡ "Keeping Pace with God" (Plimmer)

FLORIDA—Bradenton: Elk's Lodge, 2511 75th St., W., 3 p.m., Sat., Feb. 26.‡ "What's Your Greatest Need?" (Alton)

Brooksville: See local notice for place. 8 p.m., Mon., Feb. 21.‡ "Your Unlimited Opportunities" (McGrew)

Cape Coral: Palm Tree Hall, 4003 Palm Tree Blvd., 11 a.m., Thurs., Feb. 24. "Why Spiritual Healing?" (McClain)

Clearwater (Second): Sunshine Mall Theatre, 4 Sunshine Mall, 11 a.m., Sat., Feb. 26. "Your Right to Be Right" (Pickett)

Clermont: Jenkins Auditorium, 691 Montrose St., 3 p.m., Sun., Feb. 20.‡ "You're Someone Worth Knowing" (Pickett)

Dunedin: High School, 1651 Pinehurst Rd., 3 p.m., Sat., Feb. 26. "Where in the World Is God?" (McClain)

Englewood: Lemon Bay Junior High, Rte. 775, Placida Rd., 8 p.m., Tues., Feb. 22. "What's Your Greatest Need?" (Alton)

Eustis: Community Center, 601 Northshore Dr., 8 p.m., Tues., Feb. 22.‡ "Your Unlimited Opportunities" (McGrew)

Homestead: Junior High, 650 N.W. Second Ave., 3 p.m., Sun., Feb. 20. "Where in the World Is God?" (McClain)

New Port Richey: Church, 419 River Rd., S., 3 p.m., Sun., Feb. 20. "The Search for Life" (McGrew)

Plantation: Deicke Auditorium, 5701 Cypress Rd., 8 p.m., Tues., Feb. 22.‡ "Where in the World Is God?" (McClain)

Tampa (First): Church, Grand Central and Hyde Park Aves., 3 p.m., Sun., Feb. 20.‡ "God's Power at Hand" (Alton)

HAWAII—Honolulu, (Oahu): See local notice for place. 8 p.m., Tues., Feb. 15.‡ "What Are Your Dimensions for Living?" (Wyndham)

LOUISIANA—Monroe: See local notice for place. 8 p.m., Tues., Feb. 22.‡ "The Complete Man and Woman" (Heafer)

New Orleans (First): See local notice for place. 8 p.m., Thurs., Feb. 24.‡ "The Complete Man and Woman" (Heafer)

Shreveport (First): Centenary College Chapel, 2911 Centenary Blvd., 8 p.m., Thurs., Feb. 24.‡ "The Power of God" (Rivas)

MICHIGAN—Detroit (Eighth): Church, 20011 Grand River Ave. and Evergreen Rd., 2 p.m., Sun., Feb. 20.‡ "What It Takes to Heal" (Spencer)

CHRISTIAN SCIENCE SENTINEL

MISSOURI—Kansas City (Sixth): Alameda Plaza, Int. Ballrm., Wornall Rd. and Ward Pkwy., 10.30 a.m., Sat., Feb. 26.‡ "The Touch of Spirit" (Clarke)

OKLAHOMA—Shawnee: Holiday Inn, north of city, 3 p.m., Sun., Feb. 20. "Reality: Matter or Mind?" (Ferris)

OREGON—Portland (Fifth): Church, 4224 S.E. 62d Ave., 3 p.m., Sun., Feb. 20.‡ "The Spiritual Viewpoint" (Correll)

TENNESSEE—Memphis (First): Church, 458 N. Perkins Rd., 8 p.m., Tues., Feb. 22.‡ "The Power of God" (Rivas)

TEXAS—Austin (First): Sheraton Crest Inn, 111 E. First St., 8 p.m., Thurs., Feb. 24.‡ "Christian Science: Humanity's Link with God" (Plimmer)

Fort Worth (First): Texas Girls Choir Bldg., 4449 Camp Bowie Blvd., 8 p.m., Tues., Feb. 22.‡ "The Spiritual Basis of Health" (Ferris)

Houston (Seventh): Oaks Hotel, The Galleria, 5015 Westheimer, 3 p.m., Sat., Feb. 26.‡ "Keeping Pace with God" (Plimmer)

Midland: See local notice for place. 12 m., Thurs., Feb. 24.‡ "There's Only One Real Ego" (Correll)

San Antonio (First): Church, 501 N. Alamo, 8 p.m., Mon., Feb. 21.‡ "Keeping Pace with God" (Plimmer)

Tyler: Church, 106 E. Second St., 8 p.m., Fri., Feb. 25.‡ "The Power of God" (Rivas)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

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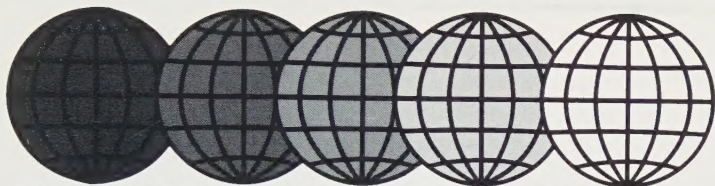
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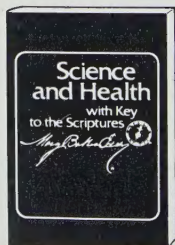
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